



fection, stronger than any mortal peril, which lifts the spirit to God, and gives it peace in death.

That this faith was present to many, with a calming and sustaining power, we have reason to hope. That it was present to one I cannot doubt; and from among the many husbands and fathers, sons and daughters, brothers and sisters, who, torn from their homes on earth, have found, I trust, a home in Heaven, I may be allowed to select and notice one with whom I had an intimate acquaintance, whose unobtrusive goodness and genuine worth has won for him an abiding place in the memory, and the hearts of all, who knew him well.

Exiled from his birth place, not for any crime, but for his love of liberty, his adherence to what he thought right and truth, Dr. Folles, brought to this, his adopted country, the same principles, the same noble sentiments, the same love of freedom and of truth, the same devotion to what he deemed duty that had banished him from his home. It is now nearly twenty years since he sought a refuge in our land, bringing with him no patent of nobility, but that which God had stamped upon his soul; and he needed none other to secure him that place in society to which his worth and talents entitled him.

During his residence among us, he has honorably filled some of the most important literary offices in the community. As a Professor in our University,

those, who enjoyed his instruction, will bear testimony to his faithfulness and Christian courtesy which marked his manners.

As a preacher, earnest and persuasive, as a pastor, devoted and affectionate, full of good words and works, carrying with him to the houses of mourning a heart of quick and tender sympathies, in the dwellings of the happy and the prosperous, remembering the injunction to "rejoice with them that do rejoice," he secured to himself the love and respect of all. Even those, and I myself, who differed from him in judgment and opinion on some subjects, honored and revered the man. His character deserved and inspired these emotions. The qualities, for which Dr. Folles was remarkable, were his ardent love of truth and his high moral purpose, his war and tender affections, his quick and wide sympathies with humanity, and especially and above all, the simplicity and purity that distinguished his every thought and word. He was truly an upright and sincere man, in whom there was no guile.

In the prime of life, with a mind vigorous, active and richly stored with learning, a heart full of noble purposes and aspirations, his death is a public bereavement. From literature and religion, it takes an ornament, from truth and virtue, an advocate, eloquent in character as well as speech, and from an extensive circle of friends, an object of warm and confident attachment. Upon the sanctuary of private sorrow, we cannot, we dare not intrude. There is desolation there which none but God can reach and comfort. Our sympathy is with the living—for him we fear not. Death in however terrible a form, could have no terrors to him. It could not find him unprepared, and those who have seen his calm look, where Heaven's pure light was shed, will feel assured that in that last hour of mortal agony,

"Faith o'er his soul, spread forth her shadowless sunny wing."

And from the spoiler plucked the dreaded wing."

Confident that Christian faith thus calmed and sustained him, I would trust that others also had a blessed experience of its power, that with many the last moment of separation was full of that peace which no earthly vicissitude can disturb, and the gloom and darkness of a watery grave lighted by that hope, which speaks of eternal life.

#### The Reformer.

I was always a reformer.—When at school I proposed to the Master to try a new system, to give up the birch and treat the unruly to sugar-plums; and my reward was a sad thrashing, and the advice to reform my own manners before I tried higher things. I left school, and went into a store; there I found every thing wrong, but no sooner did I propose a scheme, by which letters were to be copied without labor; and the store to be swept by a hired man, than my employer bade me sweep the counting-room twice a day, and prepare triplicates of every letter he wrote, adding "Young man, mend your own ways, and then, it may be, others will hear what you have to say." I went home disgusted with the bigotry of mankind, and found my father just setting out a pear tree: the tree had a great many roots, and he was trying to find places for them all to lie in. "Why in the world," said I, "don't you cut some of them off? If I was a gardener, I'd soon alter your old ways."

"Theophilus," said the old man, rising from his knees, "you will find it enough labor to alter your young ways; to prune your reforming, but unimproving temper." Thus thwarted in all my plans of improvement, I gave up business, and took a sea-voyage. While at sea I saw so many things that needed to be changed, that my hopes of helping others once more sprang up. I suggested to the mate to change a rope here and there; to take in sail now and then, and he, to my great joy, followed my hints. Now, thought I, my philanthropy may have full play. But one morning just as I was about to have the studing-sails rigged, though it looked a little squalid, the Captain came up the companion-way, and tripping up my heels threw me into the cabin and ordered the sails down just in time to save them from a squall that was close upon us.—When he came below again he threatened to put me into irons if I tried any more reforms aboard of his ship. Almost broken hearted, I became a lawyer upon my return to dry land; and then, in truth, I saw a wide field of reform before me, and no sooner was I entrusted with a cause than I began. I found the bar and the bench, however, just as bigoted as ship-masters and other vulgar people: they fined me for contempt of court, and abused me for abusing them; and one day when a clergyman was present to whom I appealed, he answered "Physician, heal thyself." I married, thinking that I could reform my wife at any rate, unopposed; but, alas! she like all others, turns round upon me with "my dear Theophilus, you do the same yourself. My sweet Theophilus, suppose you reform your own faults: give up talking scandal, drop wine and sugars, pay visits more frequently, shave often and cleanly, answer your letters and brush your shoes."

So am I treated; such is the bigotry of man and woman. The whole world is leagued to force upon me the conviction, that to reform mankind, I must begin by myself. This prejudice I must try to correct, for I am sure the world needs to be reformed upon that point.

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#### General Intelligence.

**From the London Papers by the Patrik Henry.**

The Moniteur of Saturday contains the following despatches from Marshal Valey, dated Algers 13th.

"Pompey, marching to the wars, requested to lodge his army in a certain city, by which borders he must needs pass. The Governor answered that he would not trouble his city with so numerous and dangerous a guest! Pompey then desired simply entertainment and relief for his sick soldiers, who were perishing for lack of succor. The governor thought sick men could do them no mischief—this was granted,—they admitted. Being there awhile, they recovered their health, opened the gates to the rest, and so became strong enough to take the city. It Satan can not get leave for his whole army of lusts, yet he begs hard for his weak ones, as sins of infamy; but these sickly soldiers soon strength to surprise the soul."

**SUNDAY SCHOOL.**—By reference to the last census, it will be seen that three tenths of our population are children, between the ages of four and fifteen years. Consequently there must be at present not less than 90,000 of these miniature men and women in our cities who are treading on our heels, and forming their characters from our influence and example, and to-morrow will take our places. Before we are fairly conscious of it, this mighty mass of youthful intelligence will be matured and be exerting an influence upon this nation which will be felt throughout the world. Then in view of this fact is it not matter whether this mass of mind is moulded to virtue or vice? Whether the seat of correct principle and truth is stamped on the heart?

Let the conservators of our city—the great and wise and good who have influence—answer.

Let the press speak out and ask the public whether it is enough that of 90,000, a vast standing army of youth, there are but about 20,000 in our public schools, leaving more than half the number to be educated in the school of vicious associations.—Journal of Commerce.

#### Missionary Intelligence.

##### Mission at Pinang.

**LETTER FROM MR. GORDON, BAPTIST MISSIONARY.**

"On the 25th of May, we arrived at Pinang on Prince of Wales Island. This is a very beautiful place—the island is about 15 miles long, and 8 broad—lies in Lat. 5 deg. 20 min., and is separated from the coast of Malaya by a strait of 2 or 3 miles across. It contains a population of about 60,000—perhaps 100 or 150 English, the rest Chinese and Malays. A large part of the island is hilly, and covered with large timber; the highest peak is about 2250 feet above the sea. On the highest peak is a place of frequent resort by invalids. The town of Pinang is situated in the northeast part of the island, where there is a level tract, but slightly elevated above the sea, about twelve miles in length, and four in breadth—twelve miles, covers nutmegs, &c. in abundance. The village is quite thickly settled—the streets beautifully laid out, and in excellent repair—many very elegant buildings—and the whole village finally shaded with coconut and other large trees. The native houses, in neatness and convenience, far surpass those of Amherst and Maulmain. I may, perhaps, sometimes give you a description of the native houses of the east. The mission to this island was commenced in 1819, by the Rev. Messrs. Thomas Beighton, and John Ince—sent by the London Miss. Society, the former to labor among the Malays, the latter among the Chinese. In 1823 a chapel, to be used for the Malays, with Chinese and English services, was erected at an expense of 6000 dollars. It is a very neat and convenient building, and contains a fine organ. In 1825 Mr. Ince was called home from his labors, and in 1827 his place was filled by Rev. Mr. Dyer. In 1826 a lady and gentleman renounced Papery, and joined the Mission church. In 1836, Rev. Mr. Evans Daviet took the place of Mr. Dyer, who had before gone to Malacca. This is the general outline of the mission up to the present time. The missionaries have devoted much of their attention to schools, Eternity alone must bring to light the effects of instruction on the youthful minds, and also of the labors in preaching and conversation which these servants of God have endeavored.

Last Sabbath evening I had the pleasure of witnessing the public profession of the first Malay convert at this station; a young man was baptized (sprinkled) in the name of the holy Trinity. It was a most interesting time. Mr. Beighton, as he administered the ordinance, manifested much of that feeling which might be expected from one who had been laboring twenty years, and now began to gather in the first fruits. May it be the beginning of a glorious work. The case of the young man is very interesting; he has experienced much opposition, but bears it patiently. There was also a Malay child, an orphan sprinkled at the same time.

At present, Mr. Beighton has under his superintendence four Malay schools, containing fifteen or twenty scholars each. They are taught chiefly by native teachers. One of these schools is entirely under the care of the missionaries—the scholars boarding with them. The seniors and a few other natives attend worship in the chapel on Sabbath morning. In the Chinese department, Mr. Davies has a school of thirty boys, who are given up to him by their parents for a definite time, (usually about six years) and he boards, clothes and instructs them. And one day when a clergyman was present to whom I appealed, he answered "Physician, heal thyself." I married, thinking that I could reform my wife at any rate, unopposed; but, alas!

she like all others, turns round upon me with "my dear Theophilus, you do the same yourself. My sweet Theophilus, suppose you reform your own faults: give up talking scandal, drop wine and sugars, pay visits more frequently, shave often and cleanly, answer your letters and brush your shoes."

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**Ad. of Peace.**

Each of the wounded. From their countrymen should reproach them as Christians. They are not ready to endure persecution for Christ's sake. Beside this school, Mr. D.

has the care of a girls' school, consisting of 20; conducted on the same principles as the boys' school, and taught chiefly by Miss Reed, a pious English lady. Beside the other branches, the girls are taught embroidery. Each of these schools might be much enlarged; but for want of means to defray expenses. Though there have been no cases of hopeful conversion among the Chinese at this station, yet we cannot measure the influence which must have been exerted on the minds of many.

The Saluda spoke the Lynx, and was boarded by Lieut. Broadhead, and taken to Sierra Leone, where she was duly condemned as a slave, and the captain a prisoner. However, on the 16th November, the Saluda spoke the Lynx, and was boarded by Lieut. Broadhead, who informed Capt. Waters that the captain of the My Boy was then on board, and would be conveyed to Monrovia for delivery into the custody of the United States Agent at that place.

Lieut. Broadhead also states that there was a

great number of American vessels on the coast

of the uniting vigilance of the British cruisers, and

it is still more painful to know that the pirates en-

gaged in the traffic are American citizens, and their

vessels built in this country.

We are informed that the schooner My Boy,

Harvey, master, of New Orleans, was seized in Sep-

tember last, at British Asia by H. B. M. brig Lynx,

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place.

Resolved, That the recent destruction, by fire,

of the steamboat Lexington, by which a large

number of our fellow citizens lost their lives,

under circumstances too fearful for the imagina-

tion to dwell upon, is an event appealing most

powerfully to the sensibilities of the community,

and reminding us in the most impressive man-

ner, of the uncertain tenure upon which life and

all its blessings are held; and that we deeply

sympathize with the friends and relations of

those who have met with a death so sudden and

so awful.

Resolved, That in the opinion of the meeting,

the owners of the steamboat Lexington, and those

who had the immediate charge and manage-

ment of her, are highly culpable for their conduct

in exposing the lives of the passengers in a boat

believed to be unsafe for winter navigation, and

decidedly so when encumbered with a deck load

of cotton, and such other goods as tend material-

ly to increase the danger of fire, to which all

steamboats are more or less exposed, and for

their inexcusable negligence in not providing

more efficient and available means for protecting

passengers against so possible a contingency as

that of fire, and of securing the safety of their

lives in case of its unavoidable occurrence,

and that the voice of an indignant and mourning

community calls loudly upon them to give full

and satisfactory answers to the weighty charges

which public opinion has brought against them,

if they would not be held morally responsible for

a calamity, unparalleled in this portion of our

country.

Resolved, That in the opinion of this meeting

the practice of carrying cotton in passenger boats

is highly dangerous to human life, and that boats

# Christian Reflector—Extra.

WORCESTER, WEDNESDAY, FEBRUARY 12, 1840.

## THE WORLD TO COME. ETERNAL LIFE. THE THIRD HEAVEN.

*By the Editor.*—On account of the understanding of Mr. N. Merriam that he was to have room in the Reflector for his articles a part of the time for which those persons, whose subscription he obtained, paid by his hand; and on account of the fact that, for some time past, his articles have not appeared as he expected, I have consented to publish at my expense this Extra, to be exclusively occupied by him. I now take the opportunity to say, that, although Mr. M. is not to be considered as excluded from our columns, it is believed by me and by many of our readers that a continuation of articles like most of those which have been furnished by him, would not be so profitable as some other matter. In saying this, we do not design to exclude the free and proper discussion of any subject, or articles in opposition to our own sentiments; but the responsibility of an editor is such that he must determine what articles are and what are not best adapted to the columns of his paper.

Towards Mr. M. I have no other than the kindest feelings, and, through a suitable medium, he has the same right with myself to publish his views and to write in that style which he may choose to employ. But to occupy the columns of a religious newspaper with a very protracted interpretation of scripture doctrines, is by many considered a departure from their most appropriate occupancy. We shall be happy to have all of our present subscribers continue their connection with us; but those, who may feel dissatisfied with the course we feel it our duty to pursue in this case, will please notify us of their wish to discontinue. This they will be able to do by sending back a paper with their name and wish written on it; and, if their account is settled, the paper will be stopped. Of the articles contained in this Extra we will make no comments, while we express the hope that the reader will candidly and carefully compare the sentiments they contain with the perfect standard to which their writer professes to appeal.

For the Christian Reflector.

### World to Come.

**WORLD.** Exposition No. 5. Signification 15. This word has in the scriptures one signification of vast importance, exceeded only by heaven itself. The minor passed by and fourteen of the more important having been considered, we come now to the fifteenth, as anticipated, Reflector July 31. Three of its offices are of this class, used to denote some great Era, of which but three are contained in the Bible. The first age, or **WORLD**, being from Adam to Noah; the second **WORLD** from Noah to Christ. The third, the then **World to come**, I hold to be synonymous with the New heavens and earth, as in 2 Peter 3: 13—Peter, to whom was given the “Keys of the Kingdom of heaven.” Which heavens and earth, or **World to come**, “the holy city New Jerusalem” being in it, constitutes the perfected never-ending and surpassingly glorious KINGDOM OF GOD on the earth. “On earth peace, good will toward men;” i. e. one toward another. Notice the prophet (Isa. 65: 17)—“Behold, I create new heavens and a new earth.” (Interpretation next verse) “Behold, I create Jerusalem a rejoicing and her people a joy.”

That the phrases, world to come, and heavens and earth, may be of like signification, I offer a precedent, that what, in 2 Peter 3: 5, is signified by the [old] heavens and earth, is (v. 6) called “the world;” and (v. 7), instead of world, “heavens and earth” is used, in like manner, for the whole Jewish system, economy and people.

First them seated at the feet of one that spake as never man spake—Him who is to fill the whole earth with the knowledge of the Lord, as the waters cover the sea; let us consider that the first or old world with its paradise, because “all flesh had corrupted his way upon the earth,” had been destroyed, except the righteous few.

2. Remember that the then present “world” [in a religious sense of the word,] the only people on the earth with whom God held communion, who had received the law by the disposition of angels, even ISRAEL the “children of the kingdom,” were also apprised of their end (Amos 8: 2). (Not that God would destroy all living again as he did by the flood, for “where no law is, there is no transgression.” See Gen. 8: 21.)—Remember that the “place which the Lord had chosen to put his name there,” should be destroyed—that the customs which Moses delivered unto them, even their worship should be changed, and the kingdom be taken from them and given to another nation who should bring forth the fruits of it—that the Temple with its holy of holies (as it were a second paradise) should be burned with fire, but that the earth would remain, as it is written, “one generation passeth away and another generation cometh, but the earth abideth forever.”

3. Hear the Savior tell of a **world to come**, and who would not be surprised if men must leave this

terrestrial ball (which had already given two worlds a residence one after another) and go into the confines of eternity to inhabit the third world, even when that world and kingdom were to come on the earth, and not that men should go away from the earth to gain a possession.

Did Noah and his family, at the destruction of the old world, descend into the grave, or did they enter the ARK to obtain an inheritance in the world, or Era, then to come, where he began another world which, till after the giving of the law, is not in scripture called a world.

Now consider that all the righteous blood shed on the earth, from Abel to Zacharias, should be required of that generation; add to this the precious blood of Christ and the blood of the apostles, and then say—were the disciples of Jesus, including at most but a remnant of Israel, to descend into the grave? or were they to flee from Jerusalem to the mountains to inherit not heaven, but the kingdom of heaven and a new Jerusalem, in a world or era to come, “which Jerusalem,” said John, “cometh down out of heaven from my God?” When should the new Jerusalem descend, but on the destruction of the old which was a figure of it?

**Remarks.** Some of the blessings, even on earth, of the triumph of Light over the powers of darkness, of Truth over error, of Christ over Belial, may be conceived from the six following texts of world to come. But that we may not hastily judge a scripture author to have passed the line of death in his discourse, let us be careful to examine the connection and look on the circumstances which he brings to view, and at the same time not forget the subject of which he is treating.

I will now cite a passage, in which **World** is used without the words to come, which I offer as of the import of “**World to come**.”

(1.) (Eph. 3: 21) “Unto him (God) be glory in the church by Christ Jesus, throughout all ages, world,” i. e. Era or kingdom, “without end.”

(2.) (Heb. 2: 5) “For unto the angels hath he not put in subjection the world to come.” In subjection to whom, then? You will say, in subjection to the “KING OF KINGS AND LORD OF LORDS.” See Dan. 7: 27. Will the reader examine the entire chapter? What can be more certain than that the **world to come** with all its blessedness, was to be on the earth; and that the professed disciples of Christ are living altogether below their privilege, and must give account to him who is ready to judge the Quick and the dead?” Notice (in V. 8)—“We see not yet all things put under him. But why? Was this because the kingdom was yet on the earth? Was it not rather because the work was but just begun? Who does not know that in heaven there is no subjection, but all free aspirations of praise and thanksgiving to God and the Lamb.

(3.) (Eph. 1: 20) “And set him at his own right hand in the heavenly places, (v. 21), far above all principality and power and might and dominion and every name that is named, not only in this world (or present Era under the law of Moses) but, also, in that which is to come,” namely, in that never ending Era commencing with the coming of the kingdom of God.

But is it demanded when the kingdom of God should come? i. e. externally (for internally it came whenever in heart one believed unto righteousness, as he saith)—“The kingdom of God is within you.” It will be recollect that, after describing how Jerusalem should be trodden down of the Gentiles, the Savior said (Luke 21: 31). “When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.”

Moreover, do we not understand that to be “in heavenly places” is not to be in heaven, but in places which, partaking of heavenly things, are only so far emblematical of heaven? and that “principality and power and might and dominion” are words not at all appropriate to heaven? Neither in heaven is there a name named, not even Moses or Elias, but God and the Lamb only.

(4.) (Heb. 6: 5) “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again to repentance.” This passage is an enumeration of the more special blessings of him who “led captivity captive and gave gifts unto men,” ending with a foretaste of the kingdom of God in the Era to come. So Paul speaks of himself as having had a view or anticipation of the future blessedness of the gospel, being caught up, or as some translations read, rapt even to the third heaven, which supposes two heavens, one after another to have existed, and the second about to pass away or to be destroyed, the third or new heavens then to come, being, as before observed, the same with the **world to come**.

(5.) (Math. 12: 32). “But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world (or kingdom, by the law of Moses), neither in the world to come; i. e. kingdom or Era under the reign of Christ, the laws of each kingdom holding such blasphemy unpardonable.

(6.) (Mark 10: 30) “And Jesus answered and

said—Verily I say unto you, that there is no man that hath left house or brethren or sisters or father or mother, wife or children or lands for my sake and the gospel’s, but he shall receive a hundred-fold now in this time, (being yet under the law of Moses) houses and brethren and sisters and mothers and lands; i. e. Brethren, &c. not after the flesh, but after the spirit, and their lands with them, which soon proved true, for “all that believed were together and had all things common, and sold their possessions, and parted them to all men as every man had need.” He then closes with the comprehensive promise—“And we the world [Era] to come, Eternal life.” But what is eternal life? The words, eternal life, and kingdom of heaven, their origin and significance, I propose for a future subject of investigation.

Now, reader, resume the subject, and permit me to press the question—What, in the days of Christ and the apostles, was the **world to come**? for while they lived, except John, it was “to come,” and of him Jesus, said, “If I will that he tarry till I come,” &c.

The prophet Habakkuk was commanded “to write the vision and make it plain on tables, that he may run that readeth it.” And is not the answer to this question equally plain? For, the **world to come** could not be the old world, as that was destroyed by the flood; nor could it be the then present world, because it was “to come;” neither could it mean heaven, for heaven is never to come.

But does any one hastily reply—Is there no happiness for believers in Christ beyond this life? are no blessings promised even to martyrs, besides the continued presence and support of Christ while suffering the pains of martyrdom? Yes, truly, for, said the Savior, “He that loseth his life shall find it.” So the apostle—“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.” Again, “For me to live is Christ and to die is gain.” . . . I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better.” Numerous other passages are of similar import. So then, if holy men die in faith at the present day, believing that their names are written in heaven, and that, after departing this life, they shall dwell with God and their Savior, it is not without authority, for “they stoned Stephen calling upon God and saying, Lord Jesus, receive my spirit.” He, too, had an example, even Christ—“Father, into thy hands I commend my spirit.” Again, said Jesus to Mary at his sepulchre—“Go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God.”

Will it, nevertheless, be urged by christians—if you do not wish to cut off the believer’s hope of happiness beyond the grave, but admit the future blessedness of the righteous, why desire to convince us that “the **world to come** was to be on earth?”

I answer—Dear Brethren, is that you may now lay hold on eternal life—that you may be filled with all the fullness of God.” That you may now enter on the “purchased possession,” which cost no less than Immanuel’s blood. In fine, that I, at latest, may now begin to enjoy it with you. That divisions may cease from Calvinism to Universalism;—yea, “from one end of heaven to the other,” and the church resume her former glory;—that again “the watchmen may see eye to eye.” That again it may be said of the professed disciples of Jesus—“Ye are the salt of the earth. . . Ye are the light of the world.” . . . And that the prophecy of Jeremiah, which was long since fulfilled on the church of Christ, when first the saints possessed the kingdom, may again ere long be fulfilled on Christendom; as yet divided, namely,—“They shall all know me from the least of them unto the greatest of them;” for then will the astonished world “come to Sion as a cloud and as doves to their windows.” Once more “A NATION shall be born in a day.”

N. MERRIAM.

October, 1839.

For the Christian Reflector.

### Eternal Life.

**ETERNAL LIFE AND KINGDOM OF HEAVEN**—their origin—signification and first use in the scriptures: also when to be enjoyed, with remarks on the “New Jerusalem.”

The word “eternal” is not annexed to “life” under the old testament, the law not being eternal under which that life originated. Neither are the words “of heaven” and “of God” joined to “the Kingdom” under that testament, for “the law” was not perfected by the law-giver, Moses, but was perfected by the Savior who magnified the law and made it honorable,” adding “eternal” to life, and to the kingdom, adding “of heaven” and “of God.”

1. **Life, or eternal life internal and spiritual,** as applied to man, seems to have originated with the commandments; hence Christ directed the young Ruler, if he would “enter into life,” to keep the commandments. God having first said to Moses (Lev. 18: 5)—“Ye shall therefore keep my statutes and my judgments which, if a man do, he shall live in them”—have eternal life. So, in answer to the young man, for eternal life, said the Savior, “this do, and thou shalt live.” See, also, Neh. 9: 29. By

Moses to Israel it is said (Deut. 8: 3)—“and he humbled thee and suffered thee to hunger and fed thee with manna which thou knewest not neither did thy fathers know, that he might make thee to know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.” To which the Savior bore witness, saying to the tempter (Mat. 4: 4) It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

In Deut. 32: 46, Moses uses the word “life” with great sublimity—“Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do—all the words of this law; for it is not a vain thing for you, because it is YOUR LIFE. And said the Psalmist, in the person of Christ (Ps. 16: 10)—“For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of LIFE.” Again (36: 9)—“For with thee is the FOUNTAIN of life—in thy light shall we see light. Also (66: 8)—“O bless our God, ye people, and make the voice of his praise to be heard, which holdeth our soul in LIFE and suffreth not our feet to be moved.” But Ps. 133: 3, comes near to the gospel expression of “life everlasting”—as if looking forward to the gospel day; namely—“As the dew of Hermon and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forever more.” Permit me one quotation from the prophet Isaiah (38: 16):—“O Lord, by these things men live, and in all these things is the LIFE of my spirit; so wilt thou recover me and make me to live.” Thus far, in respect to that “eternal life” under the law, which under the gospel becomes “LIFE ETERNAL,” the gospel kingdom being an everlasting kingdom.

The young Ruler (Mat. 19: 16) did not connect the word **eternal** to **life** from an example of Moses, David or others under the law, but from Christ himself who often used the phrase **before** as well as **after** the instance above; but always synonymous with kingdom, either internal or external. We will, if you please, consider some of the first instances recorded, each taking place in the first year of his ministry, while that with the young man was in the second or third year which showed forth the present state and the then future prospects of the godly at that day (John 3: 14)—“As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him should not perish but have ETERNAL LIFE.” (See also v. 16). Again, v. 36—“He that believeth on the Son, hath everlasting life, but he that believeth not the Son, shall not see life, i. e. EVERLASTING LIFE, but the wrath of God abideth on him. (See also 4: 36).

### 2. KINGDOM OF HEAVEN (or kingdom of God.)

This, also, evidently originated in the old testament, under the simple and short but sublime term, “THE KINGDOM, and in all cases where these words, the kingdom only, are used, they signify not the internal kingdom, but the external religious rule. For it is readily seen that when it was declared (Mat. 21: 43), “The kingdom of God shall be taken from you; &c., the Savior spoke not of the internal but of the external; as

Frist, they did not possess the kingdom internally, for against that those “whited sepulchres” had closed their eyes and hardened their hearts and turned from it, long before, which was the only reason why God would take the kingdom from them.

(2.) God never does take the kingdom of heaven internal from men, “neither tempteth he any man” to turn from it.

### 3. What is **Eternal life?** and where possessed?

Let its Author answer the question (John 17: 3)—“And this is life eternal, that they might know the only true God, and Jesus Christ whom thou hast sent.” And is it not the gift and the requirement also of God, that it be enjoyed on the earth? Hear the prophet Isaiah (55: 1) “Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price... incline your ear and come unto me—hear and your soul shall live.” “In the last day, that great day of the feast, Jesus stood and cried (John 7: 37) saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scriptures hath said, out of his heart shall flow rivers of living water. Also (4: 14) The water that I shall give shall be in him a well of water springing up into EVERLASTING LIFE.”

Let Christendom then come to the test and bring her TEACHERS, also, to the test—Christendom who say in their prayers, their Divines also uniting with them in the same—“We are a company of sinners,” and let her repeat. For (1 John 5: 12) “He that hath the Son, hath [eternal] life, and he that hath not the Son of God, hath not [eternal] life. Furthermore (3: 9), “Whosoever is born of God, doth not commit sin; for his seed remaineth in him and he cannot sin, because he is born of God.” (v. 15) “Whosoever hateth his brother, is a murderer, and ye know that no murderer hateth eternal life abiding in him,” which indicates that holy men have eternal life abiding in them. And, ought not a sinner, whether in holy orders, a layman or a non-professor, to

repent and turn from his evil way, before he shall pray—for says the Psalmist, “If I regard iniquity in my heart, the Lord will not hear me.”

Eternal life then is spiritual life, a quality of life. First, it is called eternal life, because it is the life of God, and God is eternal. And “He that dwelleth in love dwelleth in God and God in him” (1 John 4: 16). And (Rom. 6: 16) “Know ye not that to whom ye yield yourselves servants to obey; his servants ye are, whether of sin unto death or of obedience unto righteousness?”

(2). It is called Eternal life in that the kingdom is eternal. Whereas, the kingdom by Moses was only for a time, namely, “until Christ;” but the kingdom of Christ (or kingdom of heaven) is an everlasting kingdom. The kingdom, under the law, descended from father to son, according to the flesh, for an age, but the gospel kingdom descends from father to son, according to the spirit, “throughout all ages, world without end.”

4. Eternal life and kingdom of heaven synonymous.

I offer as evidence that eternal life is synonymous with kingdom of heaven and kingdom of God, that the Savior uses these words for and instead of life eternal. (Mat. 19: 23). After having taught the inquirer what he must do to inherit eternal life, on seeing him go away sorrowful, said the Savior to his disciples—“A rich man shall hardly enter into the kingdom of heaven.” (v. 24)—“It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.” (v. 29)—“He shall receive an hundred fold and inherit everlasting life.”

Again (Mark 9: 43), “If thy right hand offend thee, cut it off.... It is better for thee to enter into life, i. e. eternal life, maimed, than, having two hands, to go into hell” etc. (v. 45) “It is better for thee to enter into life” etc. but (v. 47) “It is better for thee to enter into the kingdom of God with one eye than, having two eyes, to be cast into hell-fire.”

5. KINGDOM OF HEAVEN ENTERED INTO ON EARTH. (1) (Matt. 3: 2), “Repent ye, for the kingdom of heaven is at hand.” Now we all understand that what is “at hand” is coming or near in time, not distant—yet not present or on hand; whereas heaven always existed, but is never spoken of as coming to man or to earth. But says John (13: 3) “Jesus knowing that the Father had given all things into his hands and that he was come from God and went to God”—and again (16: 10) “Because I go to my Father.” And said the Savior, before also, (12: 26) “If any man serve me, let him follow me, and where I am, there shall my servant be.” And again (17: 24) “Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.” And, as the kingdom of heaven was to be set up in the earth and not that the godly should go from the earth to possess it, Jesus therefore taught his disciples to pray—“Thy kingdom come; thy will be done in earth (not in heaven but) as it is [done] in heaven.”

(2) (Luke 13: 29), “And they shall come (not go) from the east and from the west and from the north and from the south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last.” Now, if the doctrine of a “Purgatory” or “Restoration” were true, this latter verse might be fulfilled beyond the grave; but the former could not, even then. Again (Matt. 23: 13) “But woe unto you, Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men—for ye neither go in yourselves, neither suffer ye them that are entering, to go in.” Here it will be seen that the Savior is speaking of the kingdom internal. Whilst the law or first testament was yet standing, the Scribes and Pharisees possessed the kingdom external, and being blind guides, they blinded and hindered those who began to be enlightened and were entering into life, or the kingdom of heaven internal. And was not this to be fulfilled in time, nay was it not fulfilling, when Jesus asserted the fact?

(3) “It is better for thee to enter maimed or halt into life.” Again, “It is better for thee to enter into the kingdom of God with one eye” etc., when no Christian believes that he shall enter heaven maimed or halt or with one eye or with lack of anything that such words could possibly be used to represent; but they would be liable to enter into the kingdom of heaven, it being on the earth at the loss of and without such things.

6. Even the NEW JERUSALEM with her Jasper walls and her Pearly gates and her streets of Gold, with a RIVER of the water of [eternal] LIFE, as well as the TREE of life, was not Heaven, for it came down from heaven, as it is written (Rev. 3: 12) “Him that overcometh will I make a Pillar in the temple of my God.... And I will write upon him the name of the city of my God which is New Jerusalem; which cometh down out of heaven from my God. And (2: 2) “I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” (V. 10) “And he carried me away in the spirit to a great and high mountain, and shewed me the great city, the holy Jerusalem, descending out of heaven from God, having the glory of God.”

What of the old Jerusalem, that a new should be brought to view? Ans. It was the formal seat of the Ritual worship of the Law, the woman of Samaria, saying to Jesus (John 4: 20), “Our fathers worshipped in this mountain, but ye say that in JERUSALEM is the place where men ought to worship. Jesus saith unto her—Woman, believe me, the hour cometh, when ye shall neither in this mountain nor yet at Jerusalem worship the Father;” i. e. the true worship being more fully brought into the light, spiritual sacrifices shall be offered which are neither formal nor confined to place. “But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh them to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth.”

The New Jerusalem, then, was to be a spiritual Jerusalem, as it were a figure or emblem of heaven. To learn the character of the old Jerusalem generally and the thoughts of God concerning a New, see Isa. 65: to v. 17 where he saith, “For, behold, I create new heavens and a new earth” (with a New Jerusalem for Jew and Gentile, taking the place of the hypocrisy of the one and the idolatry of the other) “and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing and her people a joy.”

And I will rejoice in my people, and the voice of weeping shall be no more heard in her nor the voice of crying.”

The inspired poet seems to be looking forward to a certain time after the last verse of his prophecy should be fulfilled on literal Jerusalem, and to be speaking of the blessings which should afterwards be enjoyed in the New Jerusalem under the gospel dispensation or law of Christ.

7. Kingdom of heaven, Eternal Life, and the New Jerusalem when to come, which, with the kingdom of God and world to come, constitute the new Era or World signified by the phrase, “new heavens and a new earth,” God having elsewhere said, “BEHOLD, I CREATE ALL THINGS NEW.”

(1) As has been already seen, all this was at the time enjoyed internally and may be at all times and in all places by every new born or holy man, as said the Savior (Luke 17: 21) “Behold the kingdom of God is within you.” And the apostle (Rom. 14: 17) “The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.” But externally and gloriously, the kingdom of God would not be enjoyed till Matt. 21: 43 (before cited) should be fulfilled, namely, “Therefore I say unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.” The Savior, after describing the judgments then to come on Jerusalem, adds, “So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand,” (Luke 21: 31). V. 32, “Verily I say unto you, this generation shall not pass till all be fulfilled,” the sense of which is too obvious to the exercised, cultivated and enlightened understanding to be necessarily misunderstood, William Miller’s labored work to the contrary, notwithstanding.

N. MERIAM.

October, 1839.

P. S. In the Reflector, Vol. 2, No. 7, was published an introduction to a proposed elucidation of the scriptures, in which the following was anticipated—a development of the kingdom of heaven and eternal life of the new Jerusalem and the world to come—which topics, being deeply involved in the “JUDGMENT OF REWARDS,” I on this sheet have taken up, hoping shortly to present to the public for examination an exposition of that judgment as revealed in the scriptures, the second coming of Christ being connected therewith, differing in some very important respects from any thing to the knowledge of the writer as yet having been published. Should this subject be prosecuted with perspicuity and decorum, it is hoped that these articles, in connection with the judgment, will be better understood, their adaptation and importance appreciated, if such they contain; and, if otherwise, their errors will be the more easily detected.

N. M.

Feb. 12, 1840.

For the Christian Reflector.

### The Third Heaven.

Says Webster—following his predecessors, “The Hebrews acknowledged three heavens : (1), the air or aerial regions ; (2) the firmament in which the stars are supposed to be placed ; (3) the heaven of heavens or third heaven, the residence of Jehovah.” Hence the apostle who was a Hebrew of the Hebrews, has been supposed in his use of the phrase, third heaven (in 2 Cor. 12: 2), to have spoken in accordance with the vague notions of that people. But Paul being lighted by the same

Fountain of light with Peter, and not taught by man, “but by the revelation of Jesus Christ,” no doubt, spoke in agreement with that apostle to whose words reference will be had.

1. I would simply suggest that the word Heaven, in the sacred writings, always implies greatness, power, sublimity or supremacy—something above, distinct from and opposed to the earth, is of great variety of signification, and not unfrequently indefinite. Also, that in all the revelations of God to man the heavens are nowhere numbered, though so beautifully descended on in the following address to the Deity and elsewhere ; (1 Kings 8: 27), “Behold, the heavens and the heaven of heavens cannot contain thee.” Again (Eph. 4: 10), “He that descended is the same also that ascended up far above all heavens, that he might fill all things.”

True, in a strictly religious sense, three heavens are set forth or held up to view, as the phrase, third heaven, would suppose, but no one heaven, described by the LEARNED, answers to or is a true interpretation of either heaven referred to by the apostle, heaven where God dwells, as we speak, not being included in those which are numbered. Moreover, but one of those three heavens has existed at a time. Three earths, also, or its scenery and inhabitants, or kingdoms, are introduced in contrast with heaven, brought into view, destroyed, and as often renewed; which may be seen in the following exposition.

(1st heaven, 2 Pet. 3: 5, 6), “For this they, the scoffers, willingly are ignorant of, that by the word of God the heavens were of old and the earth standing out of the water and in the water, whereby the world (taken for heavens and earth) that then was, being overflowed with water, perished.”

(2d heaven, v. 7), “But the heavens and the earth which are now (A. D. 66), by the same word are kept

in store, reserved unto fire against the day of judgment and perdition of ungodly men.”

(3d heaven, v. 13) “Nevertheless, we (not a future generation) according to his promise, look for new heavens and a new earth wherein dwelleth righteousness.” These three passages I adduce as setting forth the three heavens the last of which Paul so justly calls “the third heaven.”

### Remarks, illustrations, &c.

The first or old world having been, in judgment, destroyed by water, and the new or second, i. e. the then present heavens and earth or world, being reserved unto fire—unto the judgment of the great day, to be punished, and the time drawing near when Capernaum, which had been exalted to heaven, should be brought down to hell” (Matt. 11: 23) “They cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?”

Who cried? Ans. (Rev. 6: 9), “And when he (Christ) had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held, and they cried with a loud voice, saying, How long, O Lord, holy and true,” &c. “And white robes were given to every one of them, that they should rest yet a little season, until their fellow servants and their brethren that should be killed, as they were, should be fulfilled.”

But why did these souls or departed spirits expect their blood would be avenged on them that dwelt on the earth? Because the Savior had said (Matt. 23: 34), “Wherefore behold, I send unto you prophets and wise men and scribes, and some of them shall kill and crucify, and some of them shall ye scourge in your synagogues and persecute from city to city, that upon you may come all the righteous blood shed on the earth, from the blood of righteous Abel unto the blood of Zacharias whom ye slew between the temple and the altar.”

And the scoffers began to say, “Where is the promise of his coming?” this being the time of which the Savior declared (Matt. 24: 48), “But and if that evil servant shall say in his heart, my Lord delayeth his coming, and shall begin to smite his fellow servants,” &c. So Peter (3: 9) “waxed bold and said,” “The Lord is not slack concerning his promise (i. e. to take the kingdom from them and give it to his disciples, may reward every man according to his works), but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come,” &c. And again, “Looking for and hastening unto the coming of the Day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat” &c. i. e. the heavens built with hands for God to dwell in, that TEMPLE of temples, and “Jerusalem, the city which the Lord did choose to put his name there,” (1 Kings 14: 21). “And their dead bodies shall lie in the GREAT CITY, which is spiritually called Sodom and Egypt, where also our Lord was crucified” (Rev. 11: 8). The gold, ordinances and vessels of the sanctuary answer to the elements. See Gal. 4: 3, written near the same time with second of Peter and not long before the occurrence of that great event to which Peter alludes, “Even so we, when we were children, were in bondage under the elements [rudeiments or ordinances] of the world, i. e. law. Still the apostle’s meaning is better conceived by considering his speech as a figure to represent the ‘consummation of the ages,’ or Jewish world and kingdom, which is called (1 Pet. 4: 7) “The end of all things,” saying—The end of all things is at hand; “at hand” being nowhere used in scripture to denote any thing distant. Also (1 Cor. 10: 11). “Now all these things happened unto them for ensamples, and they are written for our admonition, on whom the ends of the world are come.”

By considering his speech as a figure, &c. See in Isa. 34: 5.

5. “Behold it shall come down upon Idumea and upon the people of my curse, to judgment,” the pronoun “it” standing for what is represented by the figurative speech immediately preceding.

But to return—The time, “the day nor the hour,” was not yet fulfilled when saith he, “I shake not earth only (i. e. the kingdoms of Idiots) but also HEAVEN or the Mosaic kingdom) that that which cannot be shaken may remain,” viz. the KINGDOM OF CHRIST, founded on moral and everlasting principles, his kingdom not being of the world nor of the types and shadows of the law. Which kingdom John foresaw in the isle of Patmos. John, a poet richly sublime above all earthly sublimity and grandeur, and who sung of things that should shortly come to pass, says (Rev. 6: 14), “And the heaven departed as a scroll, when it is rolled together, and every mountain and island were moved out of their places, and the kings of the earth and the great men and the rich men and the chief captains and the mighty men and every bondman and every freeman, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?”

But farther—Peter, after saying, “The heavens being on fire shall be dissolved and the elements shall melt with fervent heat,” added, “Nevertheless, we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness.” But according to the promise of whom? Ans. The promise of God. By the mouth of what prophet? Isaiah, (65: 17) who foresaw as he sung, “Behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people; and the voice of weeping

shall be no more heard in her, nor the voice of crying.”

And again (66: 22), “For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.” Lamenting that “they, i. e. the redeemed, shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.”

Saint Paul, too, had a view or foretaste of the GLORY of the gospel kingdom or New Jerusalem or THIRD HEAVEN, and was so enraptured that, whether in the body or not, he could not tell, being “caught up” or more properly perhaps, rapt “even to the third heaven.” We know it is every where preached that the third heaven is literally heaven, “the habitation of God, of good angels and pure souls departed.” But is the multitude of names proof of the correctness or soundness of a doctrine? If the apostle intended to convey the idea of heaven, why did he not say heaven, which is a shorter term, and then every body would understand him.

Hear the inspired poet again (Rev. 21: 1, onward), “And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. And I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”

But, before this shall take place, he saith, “The time is at hand. He that is unjust let him be unjust still,” &c. i. e. your space for repentance is over, I have sent forth my armies to destroy you murderers. And “Behold, I come quickly, and my reward is with me, to give to every man as his work shall be,” i. e. to the Jew first or especially, but, also, to the Gentile, who hath taken part with you in wickedness. And “He that killeth with the sword must be killed with the sword, and he that leadeth into captivity shall go into captivity.... The angel hath set his right foot on the sea and his left on the earth, and sweareth by him that liveth forever and ever, that there shall be time no longer; i. e. your day of grace is over; you are hemmed in on every side. The time for you to repent and flee is gone by. You look to the mountains but in vain: “He that is filthy let him be filthy still.” The prophecy of Jeremiah (8: 20) is fulfilled on you. Therefore, cry aloud and let it echo from the mountains to earth’s remotest bound—“THE HARVEST IS PAST, the summer is ended, and we are not saved.” Remember my servant James who said, “Go to, ye rich men, weep and howl for your miseries that shall come upon you.” And, did I not forewarn you forty long years ere this, saying, “Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.” “It is done . . . I am Alpha and Omega, the beginning and the end, the first and the last . . . He that testifieth these things, saith, surely, I come quickly. Amen.” Baldwinville, Mass. Nov. 1839.

Note.—“The angel [hath] set his right foot on the sea,” &c.

Many great and no doubt good men, also, have deemed the revelator to here speak of a time when flesh and blood will cease to be known—when the revolutions of the heavens will fail, and the earth cease to exist. But is this opinion well founded? I propose for consideration that, as John began his revelation by writing things “which must shortly come to pass,” and at V. 3, declares “the time is at hand,” which always signifies near, and as (22: 12) he said “Behold, I come quickly, and my reward is with me to give to every man according as his work shall be,” and at V. 20, closes with “surely I come quickly”;—I say, he must have been setting forth at length the judgment of Israel on the earth, at the destruction of Jerusalem.

### TRUTH.

Theories, which thousands cherish,  
Pass like clouds that sweep the sky  
Creeds and dogmas all must perish—

Truth herself can never die.

From the glorious heavens above her,  
She has shed her beams abroad  
That the souls who truly love her  
May become the Sons of GOD.

Worldlings blindly may refuse her,  
Close their eyes and call it night;  
LEARNED scoffers may abuse her,  
But they cannot quench her light.

Thrones may totter, empires crumble,  
All their glories cease to be,  
While she Christ-like crowns the humble,  
And from bondage sets them free.

God himself will e'er defend her  
From the fury of her foe,  
Till she in her native splendor  
Sits enthroned o'er all below.”

As this Extra will probably fall under the eyes of some who have not before read my articles, if they discover any thing erroneous, they will please give me their views, addressing me at Baldwinville, Mass., NATHAN MERIAM,

Baldwinville, Mass. Feb. 12, 1840.

## CHRISTIAN REFLECTOR

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### Christian Reflector.

WEDNESDAY, FEBRUARY 12, 1840.

#### To Subscribers.

While new subscribers have been coming in, some discontinuances have occurred, and to prevent a recurrence of similar injustice in future, we state the fact that on Monday last we received a request from one subscriber that we would discontinue his paper, leaving six numbers of the present volume which he has received unpaid for, viz. \$0.25. This we know is not a large sum, but many such sums would amount to something; and we do not know that the withholding of a small sum from the rightful owner is more honest or honorable than fraud in large matters.

We trust that hereafter gentlemen will consider themselves honorably, as they are legally, obliged to pay for their papers so long as they receive it, and not suppose that we are bound to stop the paper, until the account is settled. Our subscribers in general are, we believe, rather slow prompt in their payments than usual, but this fact is not to be made a covering for the grossly delinquent, although these few may not, perhaps, be gratified to see their names published, at the end of the year, with the unpaid dues affixed to them. We respectfully request that those in whom we have received the *Attonement*.

#### Hamilton Lit. and Theo. Institution.

The annual catalogue for 1839-40 of this flourishing establishment has made its appearance, with a fair complement both of officers and students, and large promises to the cause of science and religion. It must be gratifying to these few persevering men who commenced its feeble origin to find their efforts so well succeeded with friends and patronage.

21 new enrols, 10 regular offices of instruction, and 187 students, several of the former are well known in these parts, and are known to be valuable men, the others are of good report. This Institution is really what some others have been only, consecrated to "Christ and his Church." It originated in the desire to elevate the intellectual character of the Christian ministry, and already has in this way done much. Being located in the centre of the "Empire state" and of 70,000 Baptists, it has every reason to enlarge its expectations and facilities. It embraces three departments, Academic, Collegiate, and Theological. Here is a peculiarity and an advantage. A young man with the ministry in view may go through an entire course of Literary and Theological study without any change of place, teachers and companions—a course of study too, not less select and comprehensive than can be found elsewhere. For the benefit of some who wish to know a few important particulars, the following extract from the catalogue is subjoined.

**Admission**—The Institution is open to young men having the ministry in view, from every denomination of evangelical Christians. Candidates for admission are examined in relation to their Christian experience, call to the ministry, studies, &c. Every one is required to present testimonials from the church to which he belongs, certifying that he has the approbation of the church in entering upon a course of preparation for the gospel ministry.

While the Faculty would urge upon the Churches the utmost caution in recommending young men as proper candidates for the ministry, they would also add that a full license is required of none, previous to their commencing the study of Theology. Graduates of Colleges, wishing to enter the Theological department, are required, previous to admission, to read those portions of the Hebrew Bible which are studied in the Collegiate department of this Institution. Such persons are permitted to pursue the study of Hebrew in connection with any class which they are prepared to enter, without charge of tuition.

The college is also open, under certain restrictions, to young men who have not the ministry in view.

**Vacations**.—1. Eight weeks immediately after commencement, (which is the third Wednesday in August) 2. Four weeks from the third Wednesday in April.

**Expenses**.—Academic department, annually, \$74.00. Collegiate " " 84.00. Theological " " 54.00.

For the Christian Reflector.

Brother Grosvenor.—I noticed an article in the Reflector of Jan. 29, commenting on certain views contained in an extract from the "mothers' and Young Ladies' Guide," in which I wish to make a few strictures, believing some of the sentiments therein advanced to be erroneous, and the reasons unsound.

When the author of the work says, "nothing but a strong natural constitution has kept him in tolerable health and vigor to this time, amid all the abuses he has heaped upon his system, while running with the multitude in the dangerous path of error," he undoubtedly tells nothing but the sober truth, and the same is but too true of thousands of others throughout the length and breadth of our land, who are living in the daily violation of the laws which govern their physical natures, inflicting the most gross abuses upon their systems; and who, notwithstanding the repeated warnings of Providence in visiting and revisiting them with pain and disease in some of its more gentle forms, refuse or neglect to open their eyes to the light, and to obey the salutary requirements of nature, until the system is so exhausted as to be held out no longer under its abuses, and the sufferer is consigned to a premature grave. But for making this simple statement, and adding that he trusts he has caught some faint gleams of light from the rising sun of truth in regard to these things, and, if so, he is willing and anxious to impart them to others," the writer in the Reflector charges the author with "base ingratitude to God;" because it might appear in the sequel that he was indebted to the "mercy, compassion, and long suffering of God" for having his life prolonged, instead of a "strong natural constitution." It does not appear to me, and I think it will not to any one, except to those who are looking for a pharmaceutical, outside profession of reverence for the Almighty, that the above charge is just or called for. Because the author does not make us, so freely as some would have him, of the name of his Creator, and in every sentence make an unnecessary adu about his long-suffering and compassion, it does not necessarily follow that he is lost to all sense of making such an acknowledgement on every proper occasion, nor that he is guilty of "base ingratitude to God."

Whether sufferings are inflicted upon us as a punishment, or in consequence of sin, I consider to be of little importance. So long as we suffer, there must be a cause for it, if we can seek out and remove which, the effect will fail to be produced, and it is of vastly more importance that we endeavor to do this; but here the writer in the Reflector seems to bring his greatest objections, and such doctrine he considers to be "dangerous and destructive." He is evidently laboring under the absurdity which many have imbibed at the present day, that our

that will give is my flesh, which I will give for the life of the world."

Such is the all important doctrine of the Atonement. On it alone do we trust the salvation of our own soul. Reader, be not hasty to reject it; ponder it well;—search the scriptures with candor and diligence and prayer, that you may know of the doctrine whether it be of God or whether we have been guilty of wresting the scriptures from their obvious import. "To the law, and to the testimony." At another time, we may consider this subject in view of its relation to the types of the Jewish ritual, and in some of its practical bearings on the mind of the unconverted and of the Christian; for, notwithstanding all the obloquy which the wicked have heaped upon it, it is the great moral lever by which this sunken world has been raised to its present elevation, and it remains as the only hope of the heathen world's recovery to God. And the following Let ministers universally cease to teach the doctrine of Atonement by the vicarious sufferings and righteousness of the Son of God, and, but for the Bible which might remain to assert its claims to the respect and faith of men, in holy independence of a recreant ministry, we believe, the world would quickly fall back to the bottom of moral degradation, and man's last hope would die; for this is in Him by whom we have received the *Attonement*.

#### The Atonement.

In our paper of January 29 a communication was published on the subject of atonement, and in the next number we offered some remarks expressing our dissent from the opinions contained in that article, and hinting that we might at some future time go further into argument upon the subject. As indicating our views, we quoted that clear and important passage, 1. Peter 1: 18—"For Christ also hath once suffered for sins, the Just for the Unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit."

A prominent error in the article alluded to, is the denial of the doctrine that Jesus Christ suffered the penalty due to the sinner, or, in other words, that he suffered in any sense instead of the sinner. It is, therefore, our present purpose to show from the scriptures that the word "for" connecting the words "just" and "unjust," in the passage quoted from Peter, is essentially synonymous with the words *instead of*. If this can be done, the error spoken of will be manifest; and to do this, we shall not need to call to our aid the philosophy of the schools, but merely ascertain what the scriptures declare of the sufferings of the Savior, as these relate to the salvation of men.

The prophet Isaiah, in setting forth the doctrine of atonement by the sufferings of Christ, employs the most explicit as well as beautiful and emphatic language, as follows—"Surely, He hath borne our griefs and carried our sorrows; yet we did esteem him (as though he was suffering a penalty due to his own sins) smitten and afflicted of God. But (mark the error.) He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of (necessary to) our peace was upon him; and with (as a consequence of) his stripes, we are healed; and the Lord hath laid on him, the iniquity of us all;" i. e. the Lord hath treated him as being innocent as we being sinful deserve to be treated. Innocent as He was, "he was oppressed and he was afflicted." "For he was cut off out of the land of the living: (why?) for the transgression of my people was he stricken." It will not be doubted, that suffering is here asserted, and suffering, too, of no ordinary measure; neither, with the writer of "the Acts" for our-Expositor, can we mistake the person suffering, for it was at this very chapter that Philip began and preached unto the Ethiopian Eunuch, "JESUS." And again, there can be no doubt that Jesus did not so suffer on account of any act of his own; for, while the prophet declares of him that "he had done no violence, neither was any deceit in his mouth," and that "he was brought as a Lamb, to the slaughter," another testifies of him, that he was "holy, harmless, undefiled and separate from sinners." Besides, what better proof is demanded that he suffered, even to the death of the cross INSTEAD OF sinners, than the testimony of the prophet, as above stated? If such testimony is to be set aside by the simple denial of an uninspired mortal who presumes to call in question the truth of the doctrine that "Christ once suffered for (on account of) sins—the Just for (instead of) the unjust," inspired testimony is certainly of little value, and the Bible may well be laid aside to make room for the fanciful theories of men who have become "wise above what is written." Let it here be observed that it is not at all incumbent on us to show the amount of the sufferings endured by the Son of God, when he "made his soul an offering for sin,"—when we being "yet sinners, Christ died for the ungodly," that he might redeem us out of (belonging to) every nation, &c." It is enough for us to prove that the glorious substitute suffered at all, in our stead; and this we have done. The value of those untold and ineffable agonies which purchased redemption for us, "for we were not redeemed with corruptible things as gold and silver, but with the precious blood of Christ, as of a Lamb without blemish and without spot"—that value we are not able to estimate, otherwise than by referring to the judgment recorded of it in the Books which shall be opened on the day of the restitution or final settlement of all things, and a portion of whose contents are already copied for the benefit of an ungodly and gainsaying world, as follows. "This is my beloved Son in whom I AM WELL PLEASED."

GOD is satisfied with the offering—GOD, whose laws men had transgressed and whose name they had dishonored—so that now He can be just and yet justify him (a transgressor) who believes on Jesus; for Christ hath become the end of the law for righteousness unto every one that believeth, having become the propitiation or propitiatory sacrifice, for our sins (who now believe) and not for ours only, but for the sins of the whole world, in case all shall believe on him. For whosoever believeth on him shall not come into condemnation but hath passed from death unto life, while he that believeth not is condemned already.

We leave this great central doctrine of the Gospel, the ATONEMENT, resting securely on the testimony adduced in this brief argument: "Christ, our Passover, slain for us, instead of us, so that by his death we live." "This," said the Savior, when he instituted that ordinance which is to be observed by his disciples in remembrance of him, "This is my body which is broken for you, this is the New Testament or Covenant in my blood. The Bread

physical suffering is brought upon us by the "mysterious dispensation of Providence," without any agency of our own. It refers to the destruction of Sodom and Gomorrah as being to the point, but which I consider to have no bearing upon the subject, insomuch as it was the judgment of God, which was executed upon them for disobeying his commands, and there is no analogy between the destruction of those cities and the bodily suffering with which the human race are now afflicted; nor are the instances of Zebah and Zebchazar being "struck dumb for his rebellion," and Amnon and Sapphira dead for having lied to the Holy Ghost, any nearer to the point, for physical causes had no agency in producing those effects, and the events are of the same nature as the numerous miracles which our Savior wrought when personally on earth. Unbelief, and apathy in religion, murmuring against Providence, darkness of mind," &c., are ascribed to physical causes, and very justly, too, but the writer in the Reflector is entirely mistaken in supposing, if that is the case, that the "sciences of phonology and physiology will remove all other dreadful evils"; for that amount sounds never before, I believe, been broached. Those sciences, of themselves, can have no more effect in removing suffering than meteorology, astronomy, or chemistry; but a knowledge of physiology, and obedience to the physical laws of our constitutions, which that science actually exist, will, I believe, remove the greater part of the physical suffering, which now afflicts the human family; and, instead of this life being a "vale of tears," I believe it might be rendered, comparatively, one of continual happiness and enjoyment; and, believing this, I would like to God that the "rising sun of truth in regard to these things" might shed its rays of light throughout every avenue of our country; for there is no subject upon which light is so much needed, nor is there one upon which its general dissemination will be productive of so beneficial results, in a moral and religious, as well as physical point of view.

The writer in the Reflector inquires if it is true that "health of body is as necessary as holiness of heart, in order to glorify God?" But I would ask if we can possess that holiness of heart which is necessary in order acceptably to glorify our Maker, while we are living in such direct violation of his laws as to keep our systems in a continual state of physical suffering? When the body is thus afflicted, and the mind remain in that state of serenity which so peculiarly fits it for union and communion with the Creator? It seems to me it can not; and, taking the ground that it rests with ourselves (mainly) to say how large or how small a share of health we shall enjoy, or, in other words, that we are the "manufacturers of our health," I contend that to ascertain and obey the laws of life, and the spirit. Let Christians know that their allegiance to God is paramount, infinitely paramount over all compacts to do wickedly—for, though the wicked join hand in hand, they shall not go unpunished. Every new instance of kidnapping meanness tends to increase the disgust of the Christian towards every thing appertaining to the foul system. And here we ask of pro-slavery men, and apologists for slavery, if they do really imagine that true hearted Abolitionists either experience a humiliation in their presence, or, to shun their displeasure, allow themselves to recede for a moment from the high and glorious object they have in view, the purgation of the land from the metrictious pollutions of a system of robbery and soul murder, which is abhorred of God and of all truly enlightened disciples of Jesus Christ? If so, they have counted without their host, and may do well to reconsider what they have not yet well considered. "Shame is the parent of its own foal."

"Afflictions of body," says the writer in the Reflector, "are means which an all-wise God uses to promote the holiness of his people;" but this sentiment founded in truth? Can it be that the Almighty so delighted to afflict his people, as to take this unnatural method to bring them into a state of holiness? What should we think of a parent, who, in order to gain the love and esteem of his children, and to instill into their tender minds the principles of mercy, long-suffering, and compassion, continually imposed upon them the most grievous and torturing afflictions? Should we not at once say to him that he would never accomplish his object by pursuing such a course, and pronounce him void of the common feelings of humanity? And will an all-wise Creator have recourse to means which we, with our benighted understandings, should shrink from resorting to, in view of their inefficiency, not to say pernicious tendency? I can scarcely conceive of a sentiment which, to my mind, is fraught with more error than is the one under consideration, and I would ask the author of it to pause, and seriously ponder, in his own mind, how far behind blasphemy he thinks it will rank. It is not strange, when such glaring error is stalking abroad, that we so frequently hear "murmuring against Providence," and witness so much "unbelief and apathy in religion," as at present prevails. But light is abroad, many minds, are receiving the truth, and notwithstanding the writer in the Reflector may depreciate the prevalence of what he ignorantly terms "pernicious sentiments," it may continue to progress with ten-fold rapidity, until instead of the gross sensuality and licentiousness, which are now rioting through the land, temperance and purity may be the motto inscribed upon every door post.

J. S. W.

Remarks by the Editor.

It is possible that neither "J. S. W." nor "A. G." has employed such phraseology, in every instance as to express precisely what he intended. For example, "J. S. W." says—"Whether sufferings are inflicted upon us a punishment for sin, or in consequence of sin, I consider to be of little importance," and yet, before he gets through, he speaks of the sentiment that sufferings are inflicted as a punishment of sin, as approaching to "blasphemy," while he evidently grants, no claims, that bodily sufferings are a consequence of sinning in the transgression of physical laws. He moreover admits that "Providence, in visiting and revisiting with pain and disease," it may continue to progress with ten-fold rapidity, until instead of the gross sensuality and licentiousness, which are now rioting through the land, temperance and purity may be the motto inscribed upon every door post.

lighted with gas from 5 P. M. to 9 P. M."—the Editor of that paper inserting, *sua sponte*, a recommendation of the pictures, &c.

Another's sin makes not our own a virtue, we are well aware; but we had better preserve all our columns pure from ought which is adapted to mislead. Let religious men not lose sight of their high responsibilities, in whatsoever sphere they move. If our press cannot be sustained without catering to the sinful gratifications of others, let it fall and let us fall with it if need be.

#### Mollineaux of Savannah.

The citizens of New Bedford, we are happy to perceive, are agitating and beginning to be agitated by the affair detailed in our last, viz. the mean and wicked plot to draw within the vortex of Slavery four colored females made free by the act of Mr. Gibson. Conviction grows upon us, that it was a deep laid scheme for entrapping those defenceless females. Oh! how noble is the spirit of Slavery, which resorts to such stratagems to gratify its thirst for blood! Seek to drag back into bondage worse ten-fold worse than death—a mother and her daughters made free by a quondam owner, now in his grave. Go, talk of the dignity of making woman your dray-horse! Shame to the nation which can tolerate such practices! We are ashamed of our native land, and, did we not hope for her repentence, we would seek refuge from the curse which is blighting her and making her a by-word throughout the world, in some remote corner of the earth, where we should not be exposed to the taunts of those who have discovered her dishonor. For the North is implicated in the crime and involved in the disgrace, and never can stand erect and say—"I am pure"—so long as she refuses to disavow all participation in the enormous wickedness. This she can never do, so long as she consents to the doctrine, that, inasmuch as we have entered into compact with the South to hold slaves, we ought to fulfill the terms of that compact, to the letter and the spirit. Let Christians know that their allegiance to God is paramount, infinitely paramount over all compacts to do wickedly—for, though the wicked join hand in hand, they shall not go unpunished.

BOSTON MARKET—MARCH 3, 1840.

[Reported for the Daily Advertiser and Patriot.]

At 245 Broad Street, 1190 Sheep- and 70

Princes—*Beef Cattle*—This disorder has

almost every thing in the line which is usually found in a Bookstore, among which are *Bibles*, *Scot's*, *Bairne's*, *Comprehensive*, *Ripley's*, *Doddridge's*, and other *Commentaries*, *Hymn Books*, and *Singing Books* of all kinds in use in this vicinity,—together with all the new publications as they come from the press.

Persons from the neighboring towns, when visiting Worcester, are respectfully invited to give us a call.

Worcester, Feb. 8.

All men are orators when they feel.

Bishop Burnett.

At Isaac B. Lake was ordained to the work

of the Gospel ministry in Baileytown, Pa., Nov. 26.

BRIGHTON MARKET—MARCH 3, 1840.

[Reported for the Daily Advertiser and Patriot.]

At 245 Broad Street, 1190 Sheep- and 70

Princes—*Beef Cattle*—This disorder has

almost every thing in the line which is usually found in a Bookstore, among which are *Bibles*, *Scot's*, *Bairne's*, *Comprehensive*, *Ripley's*, *Doddridge's*, and other *Commentaries*, *Hymn Books*, and *Singing Books* of all kinds in use in this vicinity,—together with all the new publications as they come from the press.

IT WILL CONTAIN,

1. History of the American Board of Commissioners for Foreign Missions, by Rev. JOSEPH TRACY, late editor of the N. Y. Observer.

2. History of the Baptist Board of Foreign Missions, prepared under the supervision of Rev. SOLOMON PECK, Foreign Secretary of the Board.

3. History of the Missions of the Methodist Episcopal Church, by Rev. ENOCH MUDGE, of New Bedford.

4. History of the Foreign Missions of the Protestant Episcopal Church, by WILLIAM CUTTER, Esq., of New York.

5. History of the Free Will Baptist Mission to the Orissa Country, by Elder ENOCH MACK, of Uxer, N. H., Corresponding Secretary of the E. W. B. Foreign Mission Society.

6. History of the Board of Foreign Missions of the Presbyterian Church, by Rev. J. J. TRACY.

The introductory Chapter will contain notices of the Missionary plans and labors of the Pilgrim Fathers of Eliot, Brewster, the Mayhews, and other worthies who lived and labored among the Indians of this country previous to the formation of the present Foreign Mission Society.

The work has been prepared with great care, by individuals of the several denominations whose missions are described, who, having the full confidence of the respective Boards, have had access to many original documents, and been furnished with other aid, ample facilities for doing their work well, and it is believed the names of the writers will be a sufficient guarantee for the faithful performance of their part of the work.

It will be illustrated by correct Maps of most of the stations, and numerous engravings on wood. The price will not exceed \$3 per copy, as it is the wish and design of the publishers to place it within the reach of every friend of missions.

NEW GOODS.

THIS week receiving from Auctions and other sources

some fine Packages of *New Goods* among which may be

## CHRISTIAN REFLECTOR.

THE LITERARY GLOBE  
Poetry.

Lines.  
Written by Professor DAVID PEABODY, a few days previous to his death.

Mourning for me when I am gone;  
Nor round my bier  
Shed one sad tear,  
Nor put for my sable on.

I go to him who died to save;  
In Him I trust;  
And though to dust,  
My flesh shall moulder in the grave;

Yet soft and sweet shall be its rest;  
While far on high,

My soul shall fly,  
To be forever with the best.

And at the last great day the earth  
Shall yield its trust;

And then my dust,  
Shall rise in glad and glorious birth.

I fear not death; why should I tell;  
Death has no sting,

Since Christ my King  
Hath died, and conquered death and hell.

The cold dark grave—there is no care,  
Nor pain, nor gloom,

Within the tomb;  
The wicked cease from troubling there.

Then let me go; I see the throng  
Of happy ones,

Upon their thrones;  
I hear their ever pealing song.

Mourn not for me, when I am gone;  
Nor shed one tear

Around my bier;  
But meet me, meet me round the Throne.

\* Formerly settled over the First Congregational Church in Lynn, and afterwards over the Central Church in Worcester, Mass.

From the Pastoral Intelligence.  
The Storm Spirits Tale of the Lexington.

By Rev. Charles W. Denison.  
I saw her loose in the anchored Bay,

And proudly steer on her wintry way,  
Her banners flung on the eastern gale,

Like a living thing that might never quail.

I saw her sweep by the ship and shore,

With her dashing wheels and her fiery roar;

And the landsmen said as she flitted by,

Though she hath not wings she doth almost fly.

I saw her out on the heaving Sound,

And she leapt a score of waves at a bound;

And on as she sprang, the shores grew dim.

And the light-house rose with its distant glim.

I saw her mass to the cabin's crowd,

And their step was free, and their laugh was loud;

And they cried, as they heard and felt the boat,

How swiftly and gaily we onward float!

I saw a cloud from the deck arise,

And quietly soar to the evening skies?

'Twas a little cloud, as lof it sped,

But a larger came and beneath it spread;

And they grew, and o'errolled on the nightly air,

Till the flame burst forth with a frightful glare!

And Oh! what a sight did I see there, then,

'Mid the crowd of children, women and men!

What sounds I heard, in that fearful hour,

When Fire and Frost were in sovereign power!

For before was a grave of consuming heat,

And a freezing tomb was beneath their feet.

Their step was bound, and their laugh was still,

And the blood in their hearts grew clammy and chill;

And they shrieked, "Ho! help!" till their voices fail.

To rise no more in the rolling swell.

They threw them down by the pale star-light,

To toss in the sea for repose that night;

'Twas the bed of death; 'twas the couch of waves;

And their sleep was the sleep of old ocean's graves.

I saw Beauty there, o'er the sleepy tide,

And she wept as a JARVIS laid down and died;

And Freedom groaned from her bleeding breast,

As FOLLY sank into the deep to rest.

Who can tell what I heard and saw

That night of elements' terrible war;

When red Flame and hour Flood their weapons drew,

And a hundred souls were the prize in view?

\* \* \* \* \*

Good God, to TARS and to TARS alone.

That tale of carnage is fully known;

To TARS we bow; to TARS we pray

For grace 'till the all-revealing day.

From the Literary Genius.

My Brother's Grave.

When evening sheds her mild and mellow light

O'er the still earth, and gives the glowing sky

Hues of her own celestial coloring,

And stary hosts light up the silver lamps

Deep in the bright, blue firmament above,

Oft have I strayed in melancholy mood,

To muse in silence on my brother's grave.

Spring earliest spreads her verdant carpet there;

The white and modest violet softly casts

On the green turf; and often have I seen

The pale, stainless rose-leaves falling silent

And faded on the little mound of earth

That makes his lowly rest,—the emblems pure

Of childhood's unpolished life and death,

When mangling with the busy sons of men,

We push our way amid the noisy din

Of this blust'ring world, the eye is tearing

And the heart untouched; but go to the grave—

—The grave of buried love, and meditate;

The bosom's fine-toned cords shall thrill again;

And feeling's faint, in all its early freshness,

Pours its flood as warm as when first it flowed.

\* \* \* \* \*

Forget not thy Mother.

Oh, thou upon whose bosom dear,

My infant head reposed,

Oh, thou whose lips, with kiss sincere,

My weary eyelids closed,

Though many a rising sun has set,

Since last I met thy view;

Oh, never shall my heart forget,

What to thy love is due.

Think not, my mother, I can cease

To love my home and thee;

Think not my hours are hours of peace,

Like those of infancy;  
Alas! those moments sweet are gone—  
Those halcyon hours are fled,  
And on the world's cold heart alone  
I bosom now my head!

Mother, perhaps, the world will say

That I am wholly wrong,

To write to thee a simple lay,

Or chant a rustic song;

They'll say I court a childish noise,

Or wake an idle strain,

And will, to hear my gay refusal,

With proud and cold disdain.

And be it so—if gratitude

For kind maternal care,

May be to fill my breast with joy;

Or seem an idle prayer;

Then take, O God! the MANLY heart.

You plantest in my breast—

Take, take it hence! and one import

With CHILDISH FEELINGS bless'd

Obituary.

Died at Hindale, Berkshire Co., Mass. on the 9th of Dec. 1839, Rev. Roswell P. Whipple, aged 33.

The subject of this notice received his birth in the town of Cheshire in this County—He was the son of pious parents and worthy members of the Baptist Church in that place, over which the venerable and faithful servant of Christ, Rev. John Leeland, was for a number of years Pastor, and from whose mouth he frequently received instructions relative to the existence of the soul, and his obligations to the God of the whole earth. Through their instrumentality he was unceasing, and not reluctantly—for he who was of the ministry, gave him evident tokens of his approbation, and seal of his ministry, which will be among the stars which shall glitter upon the Crown, which the Lord the righteous Judge shall award to him at the last day.

He administered the ordinance of Baptism to ten, during the short time he labored with them, and others were hopefully brought to a knowledge of the ways of God, through his instrumentality. He was indeed a peace-maker, seeking the good of all, and manifesting a determination to know nothing among them save Jesus Christ and him crucified.

His zeal, which we think was limited according to the knowledge the Spirit enabled him to acquire, of the ways of salvation was strong and of a growing and Christian character; and all his proceedings were characterized by those principles of moderation, prudence, and firmness, which are rarely possessed by an individual of his age.

The Church and Congregation, who now most deeply lament his early and final departure from them, had acquired a sufficient knowledge of him as a man, and his ability and fidelity to the cause he professed to vindicate, to affectionately regard him, and appreciate his worth as an ambassador of Christ, although it was beyond his power in a pecuniary sense, to return an equivalent for such invaluable service.

He had for some time been afflicted with a disease upon his lungs, which he often expressed the belief would terminate unfavorably,—and it is presumed his earnest, and arduous exercises in the work of his Master, during the season previous to his death, had a tendency to hasten that event.—Little did they think that their beloved Shepherd stood so near the margin of the invisible world, or that of his little flock would be the first victim of the last enemy. The thought had not occurred to them that the companion of his youth, who had been his help meet indeed, in bringing him to the knowledge of God, was now to be separated from him, and his earthly mission ended.

Little did they think that their beloved Shepherd had frequently been rebuked for his frequent indulgence toward his mother, who would produce those rude actions of the mind, and dangerous determinations, which seemed to indicate the departure of that spirit which was sent into the world to reprove of sin, of righteousness and of judgment. Nevertheless, when his heated passions became quieted, and his wild imagination corrected and his thoughts resumed their rational channel, his spirit would feel redoubled influence, the impression of conviction and reprobation, and notwithstanding, as he advanced in life, he exercised all the powers of resistance which his knowledge of good and evil would enable him to employ; yet that spirit of love, long suffering, and forbearance, which is characteristic of Christ, and can only be exercised by him who is the Savior of the world, in whose hands were "his times," or "the number of his days," followed him in his winding way, until he had nearly arrived at the age of 25 years. At this period it occurred to him that he of his little flock would be the first victim of the last enemy. The thought had not occurred to them that the companion of his youth, who had been his help meet indeed, in bringing him to the knowledge of God, was now to be separated from him, and his earthly mission ended.

The approach of the last disease was so violent he expressed a belief that his system would no longer sustain its operations, and intimated to all his readers to meet the king of terrors, if the Lord's appointed time had arrived. At an early stage of the disease his corporeal functions, were so far overcome, that his ability to speak was almost destroyed. His last words, was an inquiry relative to the welfare of the Church.

On the 9th as above stated, he entered the dark valley, through which he passed, (as we confidently hope) to a mansion of perpetual joy, and rest beyond the reach of mortal comprehension. "Blessed are the dead who die in the Lord." —Com.

Congress.—The Abolition Question.

House, 22d Jan. The floor was taken by JOHN QUINCY ADAMS. He said he did not deny but that a petition might be rejected by the House, but it should be done for specific reasons publicly assigned, and by vote of a majority of the members. All petitions should be treated alike.—The anti-slavery petitions prayed for different and distinct objects.

He said it had not been his fault—not that of the Northern men, that the time of the House had been occupied with the subject. It had been brought forward by WISE, Va., and his colleague, COLES, had followed him with a proposition to hang all petitions between heaven, earth and another place!

What had been said in the House for ten days past had been said by the South, and he said he thanked the South for opening the subject—for he believed the time had been well spent in considering the subject. Something had been said for freedom, though not very little compared with what had been said in behalf of slavery by members from the South—Georgia, South Carolina, Virginia, North Carolina, Alabama, and Louisiana had been heard in the exemplar manner, submitted that ordinance which it was the pleasure of his Lord to enact, and the star of hope in the firmament of the Earth.

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